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A LETTER to a DEIST,

Sent with a Pamphlet lately published, entitled, Observations on the Conversion and Apostleship of St. Paul.



At first sight, Sir, you will naturally wonder at the Liberty I take, especially in so tender a Point as that of your Religion: but if you consider that the Causes of your Emotion, by which I mean, your Sense of the Dignity of the Subject, and the Importance of it to yourself, are the Causes also of this Freedom, and that nothing could induce me to hazard your Anger in a Thing of this Nature, but a sincere Desire to do you Good, I flatter myself that my Letter will remain untorn; nay, and that the Remainder of it, and even the small Piece that accompanies it, will be allowed a fair and friendly Reading.

VOL. III.

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The Declarations I have heard you make, that there is no End of Controversies, that when a Man has taken his Party upon mature Deliberation he ought to adhere to it, and not suffer his Mind to be disturbed with Scruples and Suspicions, that are easily raised, and never to be quelled, might easily induce me to apprehend that my Letter and my Book would meet but an indifferent Reception. Yet give me Leave, Sir, to observe, that you were born and educated a Christian, that you frequently boast of having had Spirit and Courage enough to break through the Prejudices which this had occasioned, in order to follow the Dictates of sound Sense and right Reason, which in my Judgment, implies a Willingness to hear and attend to whatever is dictated by the same Spirit. The Author of this small Piece treats you as *Festus* did *St. Paul*, *To Reason you appeal* (says he,) *and to the Tribunal of Reason you shall go.* But having a better Motive than *Festus*, he does not send you thither as he did *Paul* to *Nero*, without providing that the Cause should be heard: On the contrary, he exhibits his Proofs, and is willing that Reason shall be the Judge of them. If therefore you have shewn a true Fortitude of Mind, in breaking through the Prejudices of Education, shew in the present Case a like Spirit of Equity in affording a calm Attention to what this Gentleman has offered, against what he takes to be ill-grounded Prepossessions.

One of the principal Causes why you, and others in your Sentiments, make it so much a Point to shun Debates of this Nature, is because they are tedious, if not endless. The candid and judicious Author of this short Tract has taken Care to put that out of the Question, by reducing the Debate to a very short Issue. *PAUL the Apostle of the Gentiles, the great Preacher of Christianity to so many different Nations while living, and the Author of such a Variety of Discourses in favour of that Doctrine, which he has commended to the Consideration of Posterity, was he an Impostor, an Enthusiast, or a Saint?* This, Sir, is the Subject of his Enquiry, which however important, is very far from being intricate; and in respect to the Manner in which he has treated it, I dare affirm, you will see no Cause to complain of Want of Spirit or Freedom; for I am very much mistaken, if in a Discourse of this Nature, more of either has ever appeared. He raises every Objection that can be thought of, he produces every Argument that can give it Weight, he places those Arguments in the clearest and strongest Light, and he answers them so fairly and so fully, that he obliges his Readers to feel the Force of those Reasons, upon which his own Conclusion is founded.

If therefore you will be true to your own Principles, if you will always enquire before you believe, and believe only on the Result of a candid and impartial Enquiry, you cannot decline this Task, nor can you take it ill that I impose it. You would certainly spare me an Hour for any Piece of Wit, Learning, or fine Writing, that I put into your Hands; you would condescend to read and to consider it; and will either good Sense or good Manners allow you to throw aside a Piece that has all these Qualities to recommend it, because it concerns a Point of such high Importance, and which concerns you so nearly? Shall the best, the strongest, the most persuasive Reason for reading it over and over, become a Motive for not reading it at all? Or shall a Man of Sense, of Probity and Piety, presume to say, that Wit, Learning, and fine Writing, may recommend any Subject to his Notice but Religion?

I will venture to carry this Matter still farther. Allow me to use the Language of St. Paul, *Do you believe a GOD? I know that you believe him.* Is it possible that this Belief should teach you that he cannot reveal his Will to Man? Has he not given Laws, immutable and eternal Laws (except where he pleases to alter them) to the Whole of this material System? Has he not given Instinct to Beasts? *He has*, you will say, *and he has given Reason to Men.* But hold, Sir, is not the great Use of Reason, the enabling us to receive Lights and Informations from what we see, hear, and feel? Is not Experiment the surest Guide to Science, yet is not Experiment a kind of natural Revelation? Reason itself operates upon Reason, and shall the Author of Reason be less able to act upon the Minds of Men, than they upon each other, by virtue of the Gift they derive from him? But if Revelation be possible, as I think every Deist must allow, it follows, that we are not hastily to reject what is proposed to us as a divine Revelation. That there are false Pretenders to Revelation, can be no more a Proof that there is no Revelation, than there being false Pretenders to Reason, should persuade us there is such Thing as Reason.

It is not alledged, that because St. Paul said he was inspired, it follows that he was so; but the Aim of this Treatise is to prove, that he brought such Credentials of his Inspiration, as unbiassed and impartial Reason must approve. This is the Point to be tried, and will you not judge for yourself? Do not your Principles require the contrary?

Permit me to add one Thing more: St. Paul addressing himself to the wiser Sort of *Gentiles*, treats them as Deists, and tells them plainly, that his Mission was from that God

whom they thought themselves obliged to *worship*, tho' *unknown*; that is, unknown in Comparison of the Rabble of Deities, which Fancy, Fraud, and Superstition had introduc'd. St. *Paul* himself was a Deist, a warm and zealous Deist, which prompted him to keep the Cloaths of those who ston'd St. *Stephen* for Blasphemy against God. There must have been something very extraordinary in the Conversion of such a Man to a Faith, which he had not only despised but persecuted, and to a System which he thought not only ill-grounded but impious; to a Persuasion, of which he knew very little, and was so strongly prepossessed against it, by the little that he knew, in Spite of the Reports he must have heard of the many Miracles wrought to confirm it. That this Man should desert Principles so strongly fix'd, and which had carried him so far, ought to move the Attention of every serious Deist; because the Case of St. *Paul* very nearly approaches his own, and perhaps his Saying to the *Jews* after his Conversion, may without any Impropriety be applied to Persons in your Sentiments; *After the Way that ye call Heresy, so worship I the God of my Fathers.*

The *Jews*, a stiff-necked, obstinate and furious People, on all Occasions rejected the Preaching of *Paul* with Violence and Passion; they hated him as an Apostate, and when he would have defended his Innocence in this Point, their Answer was, *Away with this Fellow, he is not fit to live.* But it was otherwise at *Athens*, where Learning, Politeness, and a Spirit of free Enquiry reign'd; and yet in preaching *Jesus* and the Resurrection, he border'd as nearly on a Capital Offence, as he did on Blasphemy in the Opinion of the *Jews*. But what did the *Athenians* in this Case? They carried him before the proper Court, in which such Offences were to be tried, and he was heard with all Liberty by the *Arcopagi*, who dismissed him unhurt, and promised to hear him again, nay, and one of his Judges became his Convert. Which then will you imitate, the *Jews*, or the *Athenians*? Will you condemn without hearing? No surely; and if you will but hear, I am sure your Candour and good Sense will make you act as the *Arcopagite* did.

I cannot trifle upon so grave an Occasion, otherwise I might divert myself a little, by considering how strangely the Tables will soon be turn'd, and how fashionable it will be to espouse the Cause of Religion, after two Pieces that have so unanswerably shewn, that Incredulity is so far from being the Effect of superior Sense, that it is really produc'd either by an unsteady Impatience, which will not allow Men

to think correctly upon a Subject of such Importance, or from a ridiculous Affectation of following some great Wits thro' a Road, into which they were driven by Necessity : Sad Necessity indeed ! a Necessity taught them by Despair, which urg'd them, since Reason declar'd in the Recesses of their own Minds against them, to avoid Shame, by declaring in publick against Reason.—But I am sensible I have gone too far, and for this last Paragraph I beg Pardon, which I the rather hope, because you have said stronger Things to me. Let not my Errors, or Heat, prejudice a Work in which you will find neither, and which I flatter myself will not be the less acceptable, as coming from

S I R, &c.

The fourth DIALOGUE on WOMEN.

S I R,

I FIND that what runs glibly and quickly off the Tongue, appears much longer when committed to Writing ; and oftentimes the same Sentiments, which in passing lightly thro' the Ears, seem'd new and entertaining, when submitted to the observing Eye and the examining Judgment, are insipid and tedious in the reading. I wish this may not be verified in my present Undertaking ; I promised you a Holiday-*Conversation*, and I have given you a *Volume*. The Learned say, that a great Book is a great Evil : I am sure a dull one is so to those who are to read it ; and therefore if what follows (which was the Performance of *Rusticus*) is thought so by you, I desire you will suppress it, in Compassion to your Readers : If you find it worth inserting, it is at your Service, and I shall think my Labour well bestowed.

Philogynes, who is never wanting in Politeness, begg'd Pardon of the Ladies for having made them wait ; whereupon *Honestus* took Occasion to acquaint his Daughters, that if they did but know how much their whole Sex was obliged to *Philogynes*, they would forgive him a much greater Crime than this ; for I assure you, Girls, said he, he deserves more of you all than his Modesty will permit me to say before his Face. This Compliment would probably have gone farther, had it not been interrupted all at once by *Philogynes's* crying out to *Rusticus* (who was whispering him) with a waggish
Tone

Tone of Voice, *Ah poor Dolabella!* which upon Enquiry, when the Ladies left us after Supper, was owing to *Rusticus's* having insisted with some Warmth, that neither *Pulcheria*, nor the rest of the Company should ever know what had passed in the late Conversation. *Philogynes* was struck with the Similitude between our Friend and the abovemention'd *Roman*, who having fallen in Love with *Cleopatra* after abusing her, made the same Request to *Antony*,

Oh! tell her not

That I accus'd her of my Brother's Death!

We jeer'd *Rusticus*, and told him the Symptoms were growing very strong upon him; but he looking serious, I nodded to *Politicus*, who took the Hint, and gave us his Sentiments upon the Topick of the Day, (different indeed from either of the preceding ones) to this Effect:

My Way of thinking is very unlike that of either of the Gentlemen who have gone before me: They have said, I believe, as much as ever was said *Pro* or *Con* upon the Subject; but they have left me in the Situation of old *Demipho* in *Terence*, who, after consulting his Council learned in the Law, declares himself *more uncertain what to do than he was before*. Women, according to *Philogynes*, like *Tobacco*, upon which you all remember the jingling Verses, *will make you well, if you are sick*; and according to *Rusticus*, *If you are well, will make you sick*. For my Part, I neither think so ill of them as the one, nor quite so favourably of them as the other. They are with me a Sort of *edged Tools*, that become mischievous or useful, according to the Discretion of him whose Hand directs them. If a wise Man will take the Pains to sharpen them, and aim them like Arrows, at the proper Mark, they seldom fail of doing the intended Execution: And they have as often been the Instruments of much Good, as the Causes of great Evil. A Courtesan saved *Rome*, by discovering to *Cicero* the Conspiracy of *Cataline*; and the *Capuan* Women by their Wantonness destroy'd *Hannibal's* Army, which all the armed Force of *Italy* had in vain tried to effect. What a notable Use did the *French* make of the *Maid of Orleans*, to stop the Panick and recover the drooping Spirits of their Soldiery? *Jason* had never been Master of the *Golden Fleece*, but for the Assistance of *Medea*; nor had *Theseus* extricated himself from the dangerous Labyrinth, without the Clue which *Ariadne* gave him. *Plato*, whom I hope I may quote as well as my Neighbours,

hours, maintains that their Capacities are as good as the Men's, and that they are as fit for the Military Art, and the Exercise of War: But I am not for reviving a Government of *Amazons*, nor yet for following the Custom of the East, where, if *Fernan Mendez Pinto* says true, they are employed in Embassies. I am neither for their carrying Arms, wearing Breeches, nor for giving them the Title of *Their Excellencies*.

But still the Prevalency of their Power is confessed on all Sides; and we may preach the Doctrine of *passive Obedience* to them as long as we please, yet when they take it into their Heads, they are sure to get the Ascendant over us. It is not every *Husband* that can, like *Hotspur*, preserve at Home the *Politician*; and there are very few *Kates* would take patiently his Reason for not communicating a Secret to them,

That, *what they do not know, they cannot tell.*

Did not the greatest of all Patriots, *Brutus*, disclose to *Porcia* the intended Conspiracy against *Cæsar*? That *Brutus*, in whom all other Passions seemed dead, so prevailing was that of the Love of his Country, did he not hazard to a Woman's Discretion the glorious Plan he had concerted for Rome's Liberty? And did not *Belvidera* find the Means to pump such another Secret out of *Jaffier*, though he had engaged his Honour to his dearest Friend never to reveal it?

*Remember him, who after all
The sacred Bonds of Oaths and holier Friendship,
In fond Compassion to a Woman's Tears,
Forgot his Manhood, Virtue, Truth, and Honour,
To sacrifice the Bosom that reliev'd him.*

VENICE preserved.

But far-fetched Proofs are needless: let every Man appeal to himself, and he will own that there are Times and Seasons, when their Influence takes so fast hold of us, that maugre all our Wisdom and Resolution, we can deny them nothing.

It were to be wished therefore, that they would turn this Power to good Purposes, and exert that Superiority they acquire over us in private, towards promoting, whenever they find

find an Opportunity, the publick Good. The Calamities of the present War are felt by all Parties; and Peace, too long a Stranger to us, is invoked by the general Prayers of *Europe*.

(Here we thought our Friend *Politicus* was a little *Pindarick* in his Transition, and wondered how he would connect the War, his favourite Topick, to the present Subject; but he proceeded thus:)

It so happens by Fate or Accident, that the Female Sex might have the greatest Merit in procuring us this Blessing. If the Dowager Queen of *Spain* would suffer a separate Peace to be made with *England*; if the Queen of *Hungary* would *bonâ fide* pursue the Reduction of *Genoa* and the Invasion of *Provence*, without squinting perpetually at *Naples* and *Sicily*; or if the *Czarina* would march those thirty thousand Men we have heard so much Talk of, to the Assistance of the Allies, and in Support of the common Cause, the Olive-Branch would soon appear amongst us. Except one, or all of these Events happen soon, I know not what Expedient we shall have Recourse to next; unless our modern Ladies would follow the Example of the *Spartan* and *Athenian* Women, who when their Countries were in similar Circumstances, concerted together and executed a Plan, which soon brought their belligerent Spouses to Reason. I have in my Pocket a Scene or two translated, which for your Diversion I will read: but *Rusticus*, who has, I dare say, the *Greek* at his Finger's Ends, must forgive me for having altered the Original now and then, where for Decency's Sake it was absolutely necessary.

Athens and *Sparta*, the Rival Powers of *Greece*, were engaged in a long War. *Lyfistrata* proposes a general Meeting, or a *Day* to take the State of the Nation into Consideration.

LYSISTRATA, CALONICA.

Lyfist. But was any one to summon them to the Feast of *Bacchus*, of *Pan*, or *Genetyllis*, there would be no passing or hearing one another speak for their Drums; now not a Woman of them will come here, except my Neighbour, whom I see. *Calonica*, your Servant.

Calon. Yours, *Lyfistrata*; why are you out of Humour? Don't look so sad, my Child, frowning does not become you.

Lyfist.

Lyfist. In troth, *Calonica*, it vexes me to the very Heart, that we Women, whom the Men reckon so notable in every Thing—

Calon. (And so indeed we are)

Lyfist. When there was an Appointment to meet here upon a Matter of no small Importance, should be sleeping now, and not come.

Calon. But, my dearest, they will come : It is an hard Matter for Women to get out : some of them are detained by their Husbands ; one perhaps is calling up her Servant, another tending her Child that is bawling.

Lyfist. There are Things of more Consequence than these for them to mind.

Calon. For what Reason, my dear *Lyfistrata*, have you thus summoned us all together ? What *vast* Affair is it ?

Lyfist. *Vast* it is, I assure you. I have been revolving it within me, and with great Pains and Difficulty have projected it.

Calon. It must be but a Trifle, if you have projected it.

Lyfist. As trifling as it may be, the Safety of all *Greece* is centered in us Women.

Calon. In us Women, say you ?

Lyfist. Would but the *Bæotians* and *Peloponnesians* come here according to their Summons, by our joint Resolutions *Greece* should be preserved.

Calon. Alas ! what can we Women pretend to do, that either shews Sense or merits Praise ? who sit primmed up, and dressed out all Day long, painting and patching, embarrassed with our monstrous Hoops, and studying nothing but fresh Traps to catch Admirers.

Lyfist. These Tricks we must still preserve, and continue to put these Wiles and Snares in Practice.

Calon. How so ?

Lyfist. That an End may be put to the War.

Calon. Aye, now you say something ; for this I'd paint or patch, frizzle my Hair every Day, study what Ribands will best become me ; in short, do any thing.

Lyfist. Should not then these Sluggards have been here ?

Calon. Oh ! they should have flown to such a Meeting long ago.—But see, there is a Flock of them now appearing ! whence are they ?

Lyfist. From *Anagyrus*.

Calon. By my troth, the whole Town of *Anagyrus* seems to me to be in Motion.

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Enter

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Enter to them MYRRHINA, LAMPITO, and others.

Myrrh. Are we past our Time, *Lyfistrata*, what say you? why don't you speak?

Lyfist. Are you not ashamed to come lagging in at this Time of Day?

Myrrh. I had much ado to find my Apron and Capuchin in the Dark; but if any thing is the Matter, now tell it to us.

Lyfist. Let us wait a little till the *Bæotians* and *Peloponnesians* arrive.

Myrr. True, it will be best to do so; but see, where *Lampito* is come from *Lacæna*?

Lyfist. My dearest *Lampito*, your humble Servant: how handsome you are, my little Sweeting! what a charming Skin, and wholesome Complexion you have! o' my Conscience you are a Match for the strongest.

Lamp. I thank God, I'm in very good Health.

Lyfist. What a charming Neck and Breast you have!—but that other little Filly, who is she?

Lamp. She's a *Bæotian*.

Lyfist. Positively, a clever smart Girl.

Lamp. But who called together this Convention of Women?

Lyfist. 'Twas I myself.

Lamp. Tell us the Business.

Lyfist. My dear, I'll tell you; but first let me ask you one Question.

Myrrh. Ask what you please.

Lyfist. Do ye not long for the Fathers of your Children, who are absent abroad, and fighting?

Myrrh. You know very well, our Husbands have been away from us a long Time.

Lyfist. It is five Months since mine went to *Eucrates*.

Myrrh. But mine has been seven at *Pylos*.

Lamp. Mine, if he slips away by Chance from his Quarters, hurries back again almost as soon as he has said once, *How do you?*

Lyfist. Will you then, if I can find out an Expedient, join heartily with me in putting an End to this War?

Myrrh. I call the Gods to witness, I would consent to sit without my Hoop, and even drink Bumpers all Day long.

Calon. I would submit to be split in two like a *Sole-Fish*, that the War might entirely cease.

Lamp.

Lamp. And for my Part, to procure a Peace, I would walk to the steep Summit of Mount *Taygetus*.

Lyfist. Hear me then, for there need not be a Secret made of it: If we would force our good Men to conclude a Peace, we must begin with *Self-Denial*, and abstain from—

Calon. Abstain from what? tell us.

Lyfist. Will you do then, as I would have you?

Calon. We will, tho' it were to die!

Lyfist. We must abstain then from our Husbands Beds, and refuse them Admittance to ours—Why do ye turn away? And whither are ye going? You shake your Heads in Contradiction; some of you look pale, and some are shedding Tears: Will you consent to this or not?

Myrrb. I'll agree to no such Thing; let the War go on, for me, as it has done.

Cal. Nor I neither, as I'm a Woman; let them fight it out, in God's Name.

Lyfist. Is it you that talk thus, Mrs. *Sole-Fish*? You that declared just now, you would submit to be split in two?

Calon. Name any thing but this; I had rather walk thro' Fire, than give up the Company of my Husband; for there is no Blessing in Life to be compared with that which you would have us deprive ourselves of——

Lyfist. And what say you, *Lampito*?

Lamp. Oh, much rather go thro' Fire too!

Lyfist. Lord! Lord! how are we Women given to Incontinence! Not without Reason do the Poets say such severe Things of us; for we are as bad as *Goats and Monkeys*. My dear *Lampito*, give me but your Vote, and we shall still carry our Point.

Lamp. By all that's good, but 'tis an hard Injunction; yet for the Sake of a Peace, I think we must comply.

Lyfist. That's my Charmier, how I love you for this!

Calon. And if we should deny ourselves in the manner you propose (which the Gods forbid!) shall we be ever the nearer a Peace for this?

Lyfist. Most certainly we shall; for if we dress ourselves to the best Advantage, and call all our Charms to our Assistance, our Warrior Spouses will lick their Chops at us; but let us keep them still at a Distance, and I'll warrant you, they'll not be long before they come to a Composition.

Lamp. As *Menelaus*, when he saw *Helen*, threw his Sword and Shield away.

Calon. But what if they should be indifferent, and forsake us?

Lyfist. What if the Sky should fall? Go, teach your Grandame to suck Eggs.

Calon. Well, let those who are *for* the Question say *Ay*; those that are against it say *No*.—The Ayes have it.

I will only add, that the Scheme was put in Execution, succeeded according to their Wishes, Peace was restored, and the Connubial Rites renewed, to the Satisfaction of all Parties.

Thus ended *Politicus*, whose humorous Introduction of *Aristophanes's* Female Politicians afforded us Entertainment for the rest of the Evening. I am,

S I R, as usual,

Your very humble Servant,

CRITICUS.

ROWSHAMIUS HORTUS.

QUâ vallem lambit, ceu Peneûs Theffala Tempe,
 Et per balatus it finuosus oviûm
 Cherwellus; prospectum oculo submittit Honorum,
 Dædalus & lætas explicat Hortus opes.
 Mirè luxurians Natura locum per amœnum,
 Munera diffundit plenius alma sinu.
 Gramineo hic Phœbi ad radios patet æquore campus,
 Irriguam hic umbris lucus opacat humum.
 Grata choris avium melicis hic sylva rependet
 Hospitium tutum, frondiferasque domos.
 Suspice spirantes Formas, & vivida signa,
 Phidiæ ab alterius visa tepore manu!
 (a) Vastâ vi Leo frangit Equum, qui colligit iras,
 Supremumque gemens ardet in arma nova!

(a) *Statua Equi à Leone domiti.*

Parte aliâ en angusta viriliter exerit ora

(b) Pallas, quæ Veneris lævia more nitent.

Ut (c) Pugilis volitat per vultum lurida imago

Mortis, qui stringit languida membra sopor!

Mollius erigitur clivosi in culmine Templum

Collis, ubi circum floribus halat ager.

Pyramis en sensim angustato vertice surgit!

Quâ non Bufiris splendidiore jacet.

Per (d) Molis spatia incedas, ubi gratior æssum

Alâ allapsa levi temperat aura Canis.

Nec te sublimi insignem laqueare filebo

(e) Fabrica, Musarum grande domicilium!

Hac Artis gaudent operosa volumina sede,

Quicquid & Ingenium nobile sponte tulit.

(f) Suave ruentem undam per saxa audire sonora,

Aut decurrentem flumine præcipiti.

Carcere frænata erumpit spiramine Fontis

(g) Lympha, en se miris torquet in astra modis!

Hic (h) Scipio solitus vestigia tendere, carmen

Arrectâ Popii suaviloquum aure bibens.

Illius in longum Agricolas exercuit Hortus,

Cujus & emeritos cepit amica Domus.

Dum facilis Cherwelli argentea fluctuat unda,

Et propter ripas gramina tondet ovis;

Dum Moles tumeat Romano splendida luxu,

Lasciva in luco dum Philomela canit;

Illius & nomen serum ducetur in ævum,

Improba nec lædet falce premente Dies.

(b) *Altera Palladis,* (c) *Altera Gladiatoris mortifere vulnerati.*

(d) *Ædificium spatiosum è saxo constructum.*

(e) *Bibliotheca.* (f) *Præcipites aquarum lapsus per saxorum congeriem.*

(g) *In sublime è fonte aquæ effusio.* (h)

G—l D—r.

F A N C Y,

FANCY, thou my airy Theme,
 Sleeping, waking, still a Dream,
 Ever wand'ring from thy Home,
 Pleas'd like Errant Knight to roam,
 Wild encountring Monster, Elf,
 Each created by thy self;
 Thou, the Pow'r who prompted on
 To such Feats *La Mancha's* Don,
 Or inspir'd *Cervante's* Brain
Quixote and his Arms to feign;
 Thou, who teachest Bards to climb
 Fam'd *Parnassus'* Top sublime;
 Give me of the sacred Fount,
 Give me *Pegasus* to mount;
 Nor thy Aid invok'd refuse,
 Thou my *Phæbus*, thou my Muse:
 Thine is my devoted Lay,
 Bold thy Empire to display.

Early in our infant Soul
 Thou bear'st Rule without Controul,
 E'er the Novice Reason knows,
 As a Judge, to interpose;
 When the Nurse Ideas vain
 Fixes on the tender Brain,
 Goblins, Imps, enchanted Grounds,
 Witches Gambols, Fairy Rounds;
 Still, as we in Years advance,
 Thou improv'st the magic Trance.
 Verg'd on Manhood, now the Boy
 Quits each former childish Toy,

Leaves off building Paper Houses,
And new Games with Cards espouses;
Then, with golden Dreams elate,
Gives to Fortune his Estate.

Youthful *Strephon* views a Lass,
Fancy, thro' thy flatt'ring Glass.
Gods, what Features! what an Air!
Sure no mortal Nymph so fair;
Cupids wanton in her Eyes,
And with *Venus*' self she vies;
Yet by *Venus* is not grac'd,
Nor her *Cestus* binds her Waist;
Thou, O *Fancy*, mak'st her shine,
Thine each Grace, the *Cestus* thine.

After various Whims we run,
These pursue what others shun.
Hark, *Adonis* wakes the Morn,
Shouting to his Hounds and Horn:
Him the Tumult of the Chase
More delights than Love's Embrace,
While in Myrtle Groves alone
Slighted Beauty makes her Moan.

Many a Change from *Fancy* springs,
Strange as those that *Ovid* sings.
Wedded *Zelo*, jealous grown,
Thinks *Ætæon*'s Change his own.
View we, *Pope*, thy Realm of Spleen,
" There are living Tea-pots seen,
" Bent one Arm and one held out,
" That the Handle, this the Spout;
" Jars there sigh, a Pipkin walks,
" There a learned Goose-pye talks;
" Men conceive as *Fancy* works,
" Maids turn'd Bottles call for Corks.

Sons of *Esculapius*, know
 What to *Fancy's* Pow'r ye owe.
Chloe's vapour'd (*fancy'd* Ill)
 Doctor, haste and show your Skill;
Fancy gives the Patient Ease,
Fancy earns the Doctor Fees.

See the Antiquarian pore
 Raptur'd on his Medal Store,
 Canker'd Brass, long hid in Dust,
 Valued more the more its Rust;
 In his Eye one *Otho* shines
 More than modern Mints of Coins.
 After him the Miser view,
 He's the Slave of *Fancy* too;
 Him delights to have and hold
 Idle Heaps of treasur'd Gold,
 Which no Benefit produce;
 They're but Medals, out of Use.

Thou, O *Fancy*, provest vain
 What Philosophers maintain;
 That Effects of different Kind
 From one Cause we never find.
 Hope and Fear from *Fancy* flow,
 Author of our Bliss and Woe.

Pure Religion you invade,
 From her Fane expel the Maid,
 While the superstitious Crew
 Sacrifice alone to you.

Ignis fatuus of the Mind,
Fancy, thou dost Reason blind;
 Then no Wonder if we stray,
 When our Guide has lost his Way.

PARIS to ŒNONE.

The ARGUMENT.

ŒNONE was the Mistress of Paris, and was forsaken by him for Hellen; which Story occasioned the Ovidian Epistle of Œnone to Paris, with an Answer to that Epistle by Sabinus, which is here rather imitated than translated.

THY Charge so just, my Crime so flagrant shown,
I own, Œnone, tho' I blush to own.

That God who blest our late conspiring Charms,
That God now tears me from thy injur'd Arms,
Love in my Breast the various Passion wrought,
Love now supports the Guilt which first he taught:
The fair Confession sure may cool thy Rage:
Or, let it sooth the Storm it can't assuage.
'Twas Cupid's Will, and what could Paris say?
The Gods command, and Mortals but obey.

You my calm Breast cou'd first to Passion move;
Known to Œnone, it was known to Love.
It caught new Ardours from each Virgin Grace,
And early Nature fought thy soft Embrace.
Oft with thy lovely Flocks we trac'd the Lawns,
(What Flocks not lovely which Œnone owns?)
Oft in thy melting Arms dissolv'd I lay,
And in warm Transport lost the blissful Day.
Then ne'er to Grandeur did my Thoughts aspire,
Or knew myself a Prince, a King my Sire:
In Height of Beauty was the Height of State,
And thou as truly Fair, wer't truly Great.

But Love to Reason we reduce in vain;
Here every Nymph offends, and ev'ry Swain:

You, in my Love who thus for Reason press,
 But urge the very Law yourself transgress.
 Or say, when Fawns and every Satyr su'd,
 Or when by Gods to Beds immortal woo'd;
 Ah! why in vain, should Gods and Satyrs bleed,
 Whilst Loads of abject Earth disgrac'd thy Bed?
 Ah! say, to this what Springs of Thought cou'd move,
 How little Reason, and how much of Love?

Yet know, by Fate I was to *Hellen* giv'n,
 Nor serv'd Ambition, but resign'd to Heav'n.
 Long e'er I lov'd, or saw the *Spartan* Fair,
 Long e'er the Name of *Sparta* curs'd my Ear,
Cassandra mark'd us in the Lists above,
 And sung our Passion from the Book of *Jove*:
 As sung *Cassandra* did each Act proceed,
 And Love but urg'd what ev'ry Star decreed.
 All was fulfill'd:—yet, ah! did nought remain?
 Why then my Joys so clogg'd with Flows of Pain?
 Why shou'd my Breast still find *Oenone* there,
 To damp those Pleasures which she cannot share?
 I see thy Sighs now swelling into Birth,
 I see them call the Tide of Anguish forth—
 Oh, let thy *Paris* sooth that Rage of Grief;
 Since thou must cease to mourn, or he to live.
 Alas! the Victor to the Vanquish'd sues,
 And he asks Pity, who must Love refuse.

When swell'd the Prophet with the sacred Load,
 And our Fates issu'd from the the lab'ring God,
 Then down thy Cheek a Stream of Sorrow flow'd;
 “And is it thus, you said, my Hopes are seal'd?
 “Avert it, Heaven, and be the Fates repeal'd!
 “To others fix'd, reverse this one Design,
 “And still, ye Gods, and still be *Paris* mine.

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In vain—*Love* swift thro' Crimes and Dangers led,
And Crimes and Dangers lessen'd as we fled:
He me in Error plung'd, and you in Grief;
One Art did *Paris* and Thyself deceive.

But why should We of *Cupid's* Pow'r complain,
Since bending Godheads feel the Tyrant's Chain?
Jove's self enslav'd, a Bull's tough Forehead wore,
Would rise an Eagle, or descend a Show'r.
Had He not mingled with the plummy Race,
And conquer'd *Leda* by a false Embrace;
O then—unnumber'd Woes had ne'er been born,
Oenone injur'd, or her Swain forsworn.
What else but Love the great *Alcides* drest
In awkward Softness, and a female Vest?
What cast the shaggy Load around the Fair,
Half a soft Nymph and half *Nemæan* Bear?
Low as the tender Love unmans the Brave,
And the blunt Heroe is a fawning Slave.
Sol too for thine forsook his *Thetis'* Arms,
And left celestial for thy mortal Charms;
By what rejected, but by Love's Decree?
Phœbus for *Phœbus* su'd, but Love for Me.

To calm thy Grief, to moderate thy Pain,
Know that I stoop'd to no ignoble Chain;
A Nymph—but such a Nymph, whose royal Soul
Glows with his Fire whose Thunder shakes the Pole.
Who might not yield to her celestial Race?
Who must not, to her more than heav'nly Face?

Yet, yet, that Face, those Charms to which I bow,
Of Joy the Source, are still the Source of Woe.
Oh! had less Art th' * *Hesperian* Prize assign'd,
To *Cytherea's* ev'ry Beauty blind;

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Nor

* *The Golden Apple.*

Nor had I *Pallas*' felt, nor *Juno*'s Hate,
Known for worse Judgment, but a better Fate:
Nor had I been on *Cyprian* Favours forc'd,
With Kindness loaded, and with Kindness curs'd.

What Aid?—† *Herself*, who bends the fatal Bow;
Herself, who bids the pointed Ardours glow.
Herself is oft to Love a Victim found,
Oft bars the Dart who must receive the Wound.
Once were on *Mars* conferr'd the lawless Joys,
Reveal'd to all the Senate of the Skies;
Late on *Anchises* she her Charms bestow'd,
Chose a dull Mortal, and refus'd a God.
What then in *Paris* could suppress the Flame,
The same since *Mars*, since *Venus* felt the same?
Still *Menelaus* loves, tho' still is scorn'd;
What then can I, when equal Love's return'd?
(With equal Joy she saw the Canvas swell,
With equal Warmth she blest the fav'ring Gale.)
Even now his Love the ravish'd Fair demands,
And the tall Navy whitens half our Strands.
And may whole *Argos* on our Shores descend;
They claim with Arms, and we with Arms defend:
For who can in so bright a Cause deny,
Of Gods to favour, or of Men to die?

Thus am I fix'd:——yet do no Hopes remain,
No Hopes to bless me in thy Arms again?
What if of Spells you try the mystic Pow'r,
Rob ev'ry Plant, and ev'ry Juice explore?
I've seen Thee each obedient Orb command,
Speak Stars to motion, bid the Planets stand;

† *Venus*.

I've seen the trembling Moon thy Charms obey,
 Darknesh call'd down, and roll'd upon the Day :
 Bears have I known with Heifers tamely lie,
 And harmless Lions cast their Nature by :
 Thy Voice aw'd *Simois*, and the *Xanthian Flood*,
 Bound the wild Surges, and restrain'd the God :
 For thee thy watry Sire his Rage forbore,
 Slept in low Silence, and forgot to roar.

Now then, *Onone*, now display thy Pow'r,
 Work all thy Spells, exhaust thy magic Store ;
 Let ev'ry Charm and ev'ry Art combine
 To quench thy Passion, or rekindle mine.

ΠΟ.

LITERARY MEMOIRS.

An Account of Dr. Stukely's ORIGINES ROISTONIANÆ, Pars II : Or a Defence of his Interpretation of the Sculpture in the subterraneous Chapel, found at Roiston in 1742, against Mr. Parkin of Oxburgh, continued.

THE Dr. gives us three Prints, accurately done, of the Place. I. A Section of it, in the Frontispiece of the Book. II. and III. the Delineation of the Imagery. These he has corrected on the Spot, in this second Part ; because his Adversary pretended they were not well drawn. At the same Time he copies them precisely, and puts 'em off to the Publick for his own.

The Dr. has added three more Prints. One of a Carving on a Steeple at *Norwich*, being the Martyrdom of *St. Laurence* ; because Mr. P. pretends, this is like the Sculpture of *St. Laurence* in *Roiston* Crypt. In one he is laid on the Gridiron ; in the other, he holds it in his Hand. Another Print

Print is the Head of Lord *Turketyl*, Abbot of *Croyland*, from his Statue in the Front of that Abbey; it fell down in the Winter of 1744. This great Man was the occasional Founder of the two Universities of *Cambridge* and of *Stamford*, whereof we have here a concise Account. Another Print is of an Altar of *St. John Baptist*, concerning whose Effigies, here is a Dispute between our Author and his Antagonist.

I shall now give an Account of the Dr's Interpretation of the Sculpture in this monumental Oratory. In Table II. over the Grave-stone in the *Podium*, is the Figure of a Woman; above her, the imperfect Figure of a Cross or Crucifix; by it a Figure somewhat like a Bishop, but defaced. There are some more Figures standing between the Woman and the Bishop.

The Dr. refers this Group of Figures to the Year 1170, and apprehends it was first cut by Lady *ROSLIA* of any in the Chapel, and upon her first Acts of Meditation and Devotion in the Place. 'Tis not unlikely, that she meant by it a Representation of her founding the Cross above. The Figure of a Woman may signify her own Effigies; and the other Figures may be design'd for Spectators, or Passengers upon the Road.

The Picture of a Monument cut on the *Podium*, may be intended for that of her Father and Mother in *Colne-Abbey*. On a more nice Review last Year, the Dr. observ'd an Heart and Hand cut along the Side of the Tomb, and Part of a female Figure at the Foot of it. This strengthens the Conjecture; and we may very reasonably suppose, that she cut these Images on the Day of the Obits of her Parents, and here celebrated their Obsequies. Her Father was killed *May 15*.

This Group of Figures is opposite to the Entrance of the Place, and on that Account 'tis natural to think, they were first cut. The real upper End of this Chapel is somewhat to the Right of it; the greater Altar Tablet in Plate III, which we may call the High-Altar, being in the Western Point of the Place, opposite to the Grave. This grand Compartment is a Square, sunk into the Chalk, somewhat like the portable Altars, with folding Doors painted. There is a Crucifix, in the manner of these Times we are writing of. On each Side a Figure standing, with their Hands on their Breasts in Posture of praying, both in long Garments; the one is the blessed Virgin, the other *St. John*. In the lower Part of their Garments, is cut a Cross, in all those Figures that were Saints; this too was an Usage at this Time.

The

The Dr. tells us, in Part II. of an antient portable Altar in Alabaster, which he has; 'tis well cut in *Alto Relievo*. The Figures are St. *Katharine*, St. *Margaret*, St. *Audry*, and others, with their Symbols. A Hole in the lower Part of their Garments, wherein originally were Silver Crosses. He farther remarks, in the Bottom of our Saviour's Cross, here, is cut a Saltire, or St. *Andrew's* Cross, which he thinks very probably may regard the Priory at *Earls-Colne*, made by her Grandfather, dedicated to St. *Andrew*. The Remains of it are recounted in *Weaver's Funeral Monuments*.

This high Altar being toward the West, is as it were perpendicularly under the Cross above Ground; for the Inhabitants say, the great Stone Stump of Lady ROISIA's Cross, stood originally on the East Side of the great Northern Road; and no doubt but it was there plac'd at first, that being her own Demesnes; therefore this high Altar regards the Cross above Ground, and this Group of Figures aforementioned is the Cross, and the whole is a strong Proof of Lady ROISIA's cutting those Figures. Before this Altar she prostrated herself in the ordinary Acts of Devotion.

Next to that first-describ'd Group of Figures representing Lady ROISIA by her Cross, is the Figure of St. *Laurence* the Roman Archdeacon, with the Gridiron (the Instrument of his Passion) in his Hand. He is in long Garments, besuiting his Office, mark'd with a Cross toward the Bottom. He suffer'd Martyrdom in the ninth Persecution at Rome, in the Reign of *Gallienus*. His Anniversary is celebrated on *August 10*.

Underneath him is the Picture of a King crown'd, the Crown and his Hair in the Fashion of the Times we are upon, the Reign of *Henry II*. He lifts up both his Hands, as in great Fear, Flight, and Amazement.

These two Figures were cut 1173, and regard a memorable Action that happen'd on St. *Laurence's* Day that Year, relating to *Henry II*. and *Lewis* the then King of *France*.

Lady ROISIA's Son *William de Magnavile* Earl of *Essex*, was now with the King in *Normandy*, one of his chief Counsellors and Generals; *Hugh de Beauchamp* her Brother-in-law another. The French King had rais'd a vast Confederacy against our Monarch, and engag'd his Sons to rebel at the same Time; so that his Affairs seem'd to be in the most desperate Condition, particularly the French King besieg'd *Vernoul* with a vast Army, and a great Apparatus of military Engines. *Hugh de Lacy*, and *Hugh de Beauchamp* were Constables there, and defended the City with great Constancy

stancy for a Month; the Burghers then having spent all their Provision, stipulated with the *French King* for a three Day's Truce, that they might send to the King of *England*, requiring Succour, if not afforded them on the third Day, *St. Laurence's*, they would give up the Town. The *French King* swore solemnly, that if on that Day they deliver'd up the Town, he would restore the Hostages.

In the mean Time, the *French King* deceiv'd King *Henry*, under the Notion of meeting him at a Parley on *St. Laurence's Day*, but never came; so that *Vernoul* was deliver'd up to him according to Capitulation. Nevertheless *Lewis* on his Part, not regarding his Oath, set the Town on Fire, carried away the Burghers and Hostages, and fled with great Precipitation. Our brave King *Henry* overtook him, and made a very great Slaughter among the *French*, and took an innumerable Company of Prisoners.

Without doubt Lady ROISIA cut these two Figures, to commemorate this great Deliverance; and it is most Graphically describ'd by the Historians of the Time. "Let it be had in Memory, says *Benedict* Abbot, and be it known, that this Flight of the *French King* was on *Thursday* the 5th of the Ides of *August*, on the Vigil of *St. Laurence*, to the Praise and Glory of our Lord *Jesus Christ*; who by punishing the Wickedness of Perjury, so soon reveng'd the Injury offer'd to his Martyr." *Roger Hoveden* and *Matthew Paris* the like.

Between this last Group, and the high Altar of our Chapel, are described two separate Groups of Figures, the one over the other; therefore we are rightly to suppose, they both regard one Piece of History. The one Group is *Joseph*, the Virgin *Mary*, and our Saviour an Infant; underneath is the Picture of the Conversion of *St. Paul*. The Dr. well interprets this to regard that great Event of the Year 1176, the Establishment of what is called the Assize of the Realm. This was enacted at *Clarendon*, in a full Assembly of Parliament, on the Day of the Purification, and promulgated at *Northampton* on the Day of the Conversion of *St. Paul*.

The Origin of the Assizes, as we now call them, is here commemorated, by the Pictures of the Saints Days. The Realm of *England* was divided into six Circuits, and very much the same as is continued to this Day. There cannot be a greater Benefit to the public Weal, than in thus providing for the public Administration of Justice; 'tis a Matter Lady ROISIA would particularly regard, because her Father

was

was a very eminent Lawyer, and fine Speaker, and was Lord Chief Justice of *England*, and perhaps had plann'd this very Design; but the Execution of it might be prevented, both by his own untimely Death, and by the Troubles of King *Stephen's* Reign. But now King *Henry* having pacify'd all his Wars and Troubles, Foreign and Domestic, and in his own Kingdom, thought proper to carry this Design into Execution. A Speech of her Father's in *Tyrrel's* History, and others.

Further, the present Lord Chief Justice *Richard de Lucy*, was a Neighbour, a Friend, and a Relation to Lady ROISIA and her Family; he probably had an eminent Hand in perfecting this great Scheme.

Between these two Groupes of Figures and the high Altar, is the Effigies of St. *Katharine* of *Alexandria*, with a Wheel, the Instrument of her Passion, in her Hand. We are told in the Legends of her Life, that this eminent Virgin and Martyr was imprisoned for 12 Days, no Person permitted to come near her, even to bring her any Sustenance; but that a Dove miraculously administer'd to her, and brought her all Necessaries; this is cut on the left Side of the Tablet of the Crucifix. There is a Cavity sunk into the Wall, which is to represent a Prison; in one End of it she sits in a disconsolate Posture; in the other End, she is represented as lying; underneath her is a Hand stretched out, and a Heart; meaning her Zeal for Religion, and the Protection of Providence shown toward her; the like above, and the Dove hovering over her. Her Anniversary is Nov. 25.

These Figures Lady ROISIA cut, when meditating and reading the Life of the Saint, on that Day. The Reason of her cutting them in the Year 1177, is very evidently deduced by the Dr. from the Historians of that Time. *William de Magnavile* Earl of *Essex*, Lady ROISIA's favourite Son, went this Year with *Philip* Earl of *Flanders*, on the *Holy-Land* Expedition; the Christian Army fought the Infidels in the Plain of *Rama*, slew above 100,000 of them, and obtained a most signal Victory. It was on St. *Katharine's* Day.

Next to St. *Katharine* in Prison, and just under the Entrance of our Chapel, is a Gigantic Figure of St. *Christopher*, with our Saviour in his Arms. St. *Christopher* was a *Syrian* by Birth; the Knowledge of him was brought about this Time, from our Croisades into the *Holy-Land*. His Anniversary is celebrated the 25th of *July*. He was thought to have a great Power in preventing Tempests, Earthquakes,

and the like divine Judgments; and therefore they now began to paint him in Churches, and the like, and generally about the Entrance. In the Year 1185, our Author observes, was the most remarkable Earthquake, in the Month of *March*, that had been known in *England* in the Memory of Man. Great Thund'ring, Lightning and Tempests now, and some Years preceding; and the World had been much alarmed by the Learned in Astronomy, concerning a great Conjunction of the Planets, which, in their Judgments, portended these extraordinary elemental Commotions, which ensued accordingly.

These Matters would unavoidably fill Mankind with dreadful Apprehensions, and perfectly well accounts for the Image of *St. Christopher* here cut by our contemplative Lady, and fixes as it were a chronological Proof and Character of our Author's *Hypothesis*.

The next is a large Piece of History, cut in the Year 1187. *Henry II.* stands in compleat Armour, with a Sword drawn in his Hand, in the principal Point of the Piece; his Shield laid by his Side, which at first Sight intimates a Pacification. By him stands a reverend Person in long Robes, mitred, with a Cross in his left Hand, his right held up in the Action of commanding. Next to him, another reverend Person holding a Crucifix, his left Hand erected in like commanding Attitude. Beyond them, a King of *France* crown'd. Above are two Armies.

Whoever reads our Historians, will easily see, in this Year, the whole Event well pictur'd. It was the Pacification made between King *Henry* and the *French* King, when just on the Point of joining Battle: *William de Magnavile*, a Commander in our Army. *Octavian* Cardinal Archdeacon, the *Pope's* Legate *de Latere*, pictur'd with the Miter, and *Hugo de Nunant*, elect Bishop of *Chester* the King's Chaplain, and Ambassador to *Rome*, pictur'd with the Crucifix; these interposed between the two Monarchs by the *Pope's* Command, and threaten'd Excommunication to the Party that refused Terms of Peace, that the Business of relieving the *Holy-Land* might not be hinder'd; for it was then in utmost Danger of being lost, and was totally lost the ensuing Year.

The King of *England* and of *France*, had just before in one Place taken up the Cross, and vow'd the Croisade; and when our Author last Year went into our Chapel, to re-examine his Copper-Plates for the present Publication, he discern'd a Cross upon the Armour of King *Henry*, which is another authentic Proof of the Truth of his *Hypothesis*.

Further,

Further, he discern'd that the *French King* was crown'd with the same Sort of Crown as our Monarchs wore at this Time, and as is pictur'd in the former Figure of the *French King* under St. *Lawrence*. Besides, he took Notice, that this Figure of the *French King* is cut off by the Middle, the lower Part being taken away, just as the former Figure under St. *Lawrence*.

These are all such manifest Proofs of the whole Scheme of Interpretation of the Imagery of this Chapel, as inforces our Assent to it; for the Figures thus disposed, their Actions, Manner and Habits, and the two Armies, are so glaring, so uncontestable a Design of the Story, as here represented, that we cannot possibly desire a better. They that are not satisfy'd with this Account, must be deem'd of incurable Prejudice. This Action happen'd on the 23d of *June*.

There is still another Series of Figures to be consider'd, which the Dr. has drawn out in his III. Plate. It consists of another Altar-Piece, but less than the former, tho' made pretty nearly under it. St. *John* and the *Virgin* stand on each Side the Cross as before, and crossed at the Bottom of their Garments. To the Right is the Figure of our Monarch *Henry II.* leaning his Hand upon his Shield. Next him, to the Right, is his Queen *Eleanor*; the Figures are both wrought with seemingly more Care and Elegance than the rest. He has a Collar of Jewels on, and her Neck is ornamented in the same manner as her Monumental Effigies at *Fonteverard*, pictur'd in *Mountfaucon's Monumens de la Monarchie Francois*. They are properly Originals, done at the Time they lived in, and by one well acquainted with them personally.

The Dr. thinks, not without Reason, that the Sculptures mean the taking up the Cross at the Altar upon the Reliques of Saints; for that was the Usage of vowing the Croisade. Our King in the Year 1188, at Lady-Day, held a great Parliament at *Gedington*, in *Northamptonshire*, for that Purpose; and well nigh half the Nation was fired with Zeal for the Recovery of the Holy Land, and either went in Person, or contributed very largely to it.

On the left Side of the lesser Altar, begins a long Row of Figures, thirteen in number, which with much Semblance of Truth, the Dr. calls Lady *ROISIA's* Family Pictures.

1. Holds a Shield or Coat of Arms, manifestly the Bearing of the first *Beauchamps*; therefore this is thought to be *Hugh de Beauchamp*, Father of her Husband *Payn Beauchamp*. He went into the first Croisade of the Holy Land, with

Robert Curthose, the Conqueror's Son; therefore he rightly bears this Coat, *Gules*, a Fess between six crosses Croflets Or; for these Croflets were the *Jerusalem Arms*, and the Escutcheon here, is one of the most ancient Monuments of this kind to be found.

2. Has a Helmet on. He is thought to be *William de Magnavile*, Father to Lady ROISIA's Husband *Geffery de Magnavile*, Earl of *Essex*.

3. Lady ROISIA's eldest Son, *Arnulph de Magnavile*.

4. Her second Son, *Geffery de Magnavile*, Earl of *Essex*.

5. *William de Magnavile*, a Man of great Wisdom and Fortitude, the third Earl of *Essex* and of *Albemarle*, her favourite Son. There is a Distinction in this Figure, peculiar; both his Feet are turned one Way toward the next Figure, his Wife, 6. who brought him the Earldom and Estate of *Albemarle*.

7. A Female Figure, thought to be *Beatrix de Magnavile*, Sister-in-law to Lady ROISIA; and with whom she had a great Friendship.

8, 9. The two next Figures are Men, and eminently distinguished from the rest, by Hearts cut on their Breasts: 'Tis extremely natural to think these two are Lady ROISIA's Husbands.

10. *Simon de Beauchamp*, Baron of *Bedford*, her Son by her second Husband.

11. Lady ROISIA's eldest Daughter, married to *Roger de Mowbray*, Earl of *Northumberland*; she is distinguished from the rest, by a Crotchet or Jewel on her Breast.

12. Her second Daughter, married to the noble and ancient Family of *Wake*.

13. Her youngest Daughter, who was married to *William Fitzooths*, Father of the famous *English* Hero, commonly called *Robin Hood*, pretended Earl of *Huntington*. The Dr. gives us his Pedigree, which is a Curiosity of that sort; his Fame and Exploits were so remarkable, that it gave Rise to our first *English* Poetry.

We observe, our Lady in cutting these Figures, has placed her two Husbands in the Middle, the Children of her first Husband on the Right-Hand, those by her second Husband on the Left, and the Fathers of her Husbands first of all.

These Figures were made last in the Cell, about 1188, and near the End of her Life, which happened this Year or next; and we may easily observe the Dr's Interpretation of the whole Imagery here to be in an orderly Method, a consecutive Series quite round, from Left to Right, as we read
and

and write; and in order of Time. 'Tis a regular System of History relating to her King, Country, and Family, interwoven together, deduced from the best Historians of the Time, who wrote of their own Knowledge. This is a most strong Proof of the Scheme, as much as can possibly be expected in such Matters, that do not speak for themselves; nor have we any Reason to hesitate about the Truth of it.

Our Author being sensible, that a Work of this Nature, consisting pretty much of Conjecture and Disputation, would prove tedious to a Reader; he has therefore taken Care occasionally to add many Subjects of great Use and Importance in Matters of Antiquity.

Chap. I. An Account of that Curiosity in the Church of *Bayeux*, a Piece of Tapestry made by *William the Conqueror's* Queen, 212 Feet in Length: It contains the Conqueror's fortunate Expedition into *England*. The Dr. observes, the Manner and Taste of this Work is much like that of our *Roiston* Chapel, and that 'tis the noblest Monument of our *English* History abroad; as the *Roiston* Chapel at Home. And this was his principal Inducement to this Publication, more than the Petulancy of his Adversary, whose Piece is so inconsistent, so void of Reason and Argument, that a judicious Reader would at first Sight neglect it. But the Similitude between these two Works, the Tapestry and the Cell, is an additional Proof of the Dr's Conjectures being well-founded.

In Chap. IV. we have a very material Piece of ancient History. About half a Mile to the East of *Crowland-Abbey*, is a little Hillock overgrown with Shrubs, where lately was a Dwelling-House, made out of the Ruins of an old Chapel, it was called *Anchorige-House*. It really was St. *Pega's* Cell, Sister to St. *Guthlake*, who dwelled here whilst her Brother lived. This Place was afterwards made a College for a Set of learned Men, who resorted to *Crowland*, invited by the Lord *Turketyl*, Abbot there A. D. 948.

This great and good Man, who had been Lord Chancellor to King *Edward* senior, to King *Athelstan*, King *Edmund*, and King *Edred*, knowing that Religion is our chiefest Business, resign'd all his Dignities to the King, together with his Estate; but he reserved the Tenth, and gave it to *Crowland-Abbey*. He was made Abbot, and died there. He gave the Manor of *Cotenham* by *Cambridge*, and the Manor of *Wortherp* by *Stamford*, to the Abbey.

Succeed-

Succeeding Abbots sending learned Men from the College of *Pega's Cell*, to *Cotenham* and *Wortherp*, read Lectures in Logic, Philosophy, Divinity, and held Scholastic Exercises in *Cambridge* and *Stamford*, and became the happy Founders of the two Universities of *Cambridge* and *Stamford*.

Cambridge was originally a Roman City, called *Granta*; but it stood on the North Side of the River. It was walled and ditched about; the Site of it may easily be traced; and this ancient University was chiefly on that Side. There is a most noble and valuable Monument of it still remaining, called *Pythagoras's School*, built before the Conquest.

But it must be remember'd, this was not the original Foundation of the University of *Cambridge*, but a Revival of it. *Felix*, a Burgundian by Birth, and Bishop of the *East-Angles*, who was a very learned Man, first founded the Schools (as they were first called) at *Cambridge*; and for aught we know, *Pythagoras's School* is part of his Building. This was about *A. D.* 640. The learned Mr. Smith, who put out *Bede*, has given us an elaborate Dissertation on this Point; which he has searched to the very Bottom.

We have a very good Account of *Chesterton* and *Grantchester*, two Villages on each Side of *Cambridge*, taking their Names from the Roman *Granta*. The Roman City there, was a Place to gather the Corn into from all that Neighbourhood; which was to be conveyed by Water to the Northern *Prætenturas* in *Scotland*, in Maintenance of the numerous Garrisons kept there against the *Scots* and *Picts*. The Method of Conveyance was by an artificial Canal, or inland Navigation, now called the *Cardike*.

Before now, this admirable Invention of the Romans was thought to have begun at *Peterborough*, from whence it is discoverable by the Edge of the Fens, all the Way to *Lincoln*; and from thence by the *Foss-dike* (as called) into the *Trent*; from thence by the *Ouse* into *York*, the Seat of the Emperor. But the Dr. shows it began really within three Miles of *Cambridge*, and so goes to *Peterborough*.

Among other Particulars, we have a curious Account of the ancient manner of Sepulture among our Ancestors; of the Manner and Fabrick of our Churches; of the ancient Habits of Male and Female; a large Character of that great Monarch *Henry II.* so much the Aversion of the Court of *Rome*; and an Account of the Origin of our Assizes.

The last Chapter is intirely taken up with an Account of the Origin of Heraldry, chiefly owing to the Croisades, or *Jerusalem* Ex-

Expeditions, so frequent about this Time ; and to the Nobles and better Sort fighting in Armour, their Faces vizarded ; so that it was absolutely necessary for them to invent Cognisances, Badges, and Devices, to know one another, and to be known of their Men.

Hence came Distinction of Ribbands or Fillets about their Head-pieces, which Ribbands were of different Colours, equivalent to which are our modern Cockades ; these transferr'd to a Shield or Escutcheon, became the Ordinary, called a *Chief* in Heraldry.

A *Chevron*, is a kind of military Cap, of Silk or Stuff, Fur, or Ermin, upon their Helmet ; which might be let down over their Face, as a Vizor.

The *Fess*, is a *Fascia* or Belt upon their Loins, wherein their Sword hung.

The *Bend*, was a Band, Shash, or Shoulder-belt, or Scarf, upon their right Shoulder, wherein sometimes the Sword hung.

A *Pale*, was a Surcoat or military Cassock, worn over the Armour, made of perpendicular Pieces of different Colours ; as a *Bar* and *Barry* of horizontal ones.

But the *Cross* was of all the most honourable, and chiefly the Occasion of all : It was the peculiar Badge of those pious Itinerants, that went to redeem the Holy Land from the *Saracens*. All these Particulars were to be infinitely diversify'd.

The Dr. gives Instances from most Bearings, and from most of the ancientest Arms. In a little Time they became hereditary, which constituted the Art of Heraldry.

HISTO-

HISTORICAL MEMOIRS.

The History of SPAIN, while under the Dominion of the House of Austria, the passing of that Crown into the Family of Bourbon, &c.

AS soon as his most Christian Majesty was informed of the Death of King *Charles II.* of *Spain*, and that his Grandson the Duke of *Anjou* was called to his Succession; he prepared for maintaining him in the Possession of that Kingdom, which he foresaw would be disputed by the House of *Austria* and its Allies. He called indeed for Form-sake a great Council, to consider whether he should accept the Will of the deceased King or not; but from the previous Dispositions on the Frontiers of *Spain*, and in the *Low Countries*, it evidently appeared that he had long before resolved what Part to take. Yet it was not till this Council had decided in Favour of the Will, that he acknowledged his Grandson as the Heir, of the *Spanish* Monarchy, gave him the Title of *Philip V.* and consented to his going into *Spain*. It must be allowed his Measures were well taken upon this Occasion; and that the new King came into the full Possession of the *Spanish* Dominions, in a manner that must be surprising to Posterity, as it was to all *Europe* at the Time it happened. But it must be allowed on the other Hand, that this was in a great Measure owing to the intractable Disposition of the Court of *Vienna*, where they looked upon the Succession to the *Spanish* Monarchy as a Thing so certain, that they would never consent to any Proposals made by their Allies for opposing in time the Scheme of the House of *Bourbon*. The Maritime Powers were by this Means put under the greatest Difficulties; the Elector of *Bavaria* admitted the *French* Troops into the *Netherlands*, of which he was Governor; and the Prince of *Vaudement* declared for King *Philip* in *Italy*. And this determined both *England* and *Holland* to dissemble for the present, and to acknowledge King *Philip* and King *William*; and the *States General* actually wrote him Letters of Felicitation upon his Accession, notwithstanding they were determined to contest his Title to that Crown.

It cannot be supposed that within the narrow Bounds prescribed to this Article, we should pretend to give the History of

of the War, occasioned by the Accession of *Philip V*, nor indeed is it at all necessary. We shall content ourselves with observing, that when the Grand Alliance was first formed, there was nothing farther proposed than the obtaining a proper Barrier for the *Dutch*, and a reasonable Equivalent for the House of *Austria*. But after the Arch-duke *Charles* had assumed the Title of King of *Spain*, and the prodigious Successes of the Allies in the beginning of the War had raised their Spirits and Hopes, they had projected no less than the entire Conquest of the *Spanish* Monarchy; and after the Battle of *Turin*, by which the *French* and *Spaniards* were obliged to evacuate *Italy*, there is scarce any doubt to be made that they might have carried their Point, as by the Assistance of the *Portuguese* they were become Masters of a great part of *Spain*, even of the Capital; the *Austrian* Party in that Kingdom having done as much or more than could well be expected from them. But no Care being taken in the Autumn of 1706, to send over proper Reinforcements to the Assistance of King *Charles*, King *Philip* began to recover Strength; and in April 1707 the Duke of *Berwick*, who commanded his Forces, obtained so total a Victory at *Almanza*, and pursued it with so much Spirit and Diligence, that before the End of the Year, the Face of Affairs was entirely changed in that Kingdom. It is indeed true, that after this the Allies made a considerable Progress, and in [the Month of *August* 1710, gain'd the Battle of *Saragossa*, which opened a Passage for *Charles III.* to *Madrid*, into which City he made his publick Entry in the middle of the next Month; but the Dispositions of the *Spaniards* were now changed, and they adhered so firmly to King *Philip*, that before the Close of that Year, King *Charles* was again, after losing a Battle, driven back into *Catalonia*.

In the Month of April 1711, died the Emperor *Joseph*, and thereby left King *Charles III.* the sole Heir Male of the House of *Austria*, which altered the State of Things extremely, because it appeared now equally dangerous to give the *Spanish* as well as Imperial Dominions to this Prince, as to leave them to a Branch of the House of *Bourbon*; and there remained no Expedient that could be thought of, for preventing one or other of these Events. The House of *Austria* was at this Time in Possession of the *Spanish Netherlands*, and of all the Dominions that had belonged to that Crown on the Continent of *Italy*, which gave an Opportunity to the *French* Court, to insinuate to the new Ministry in *England*

the Necessity as well as Expediency of putting an End to so long a War upon Terms agreeable to the first Scheme of the Grand Alliance, which in the End brought about the Peace of *Utrecht*, which was concluded in 1713. By this Treaty King *Philip* yielded to *Great Britain* the Town and Castle of *Gibraltar*, and the Island of *Minorca*, for ever. The Kingdom of *Naples*, the Dutchy of *Milan*, and the rest of the *Spanish* Dominions in *Italy*, together with the Island of *Sardinia*, to the Emperor *Charles VI*; and the Island of *Sicily* with the Title of King to the Duke of *Savoy*. It must be allowed that the Treaty of *Utrecht* was liable to great Exceptions; but however, the End of the grand Alliance was in some Measure answered by it. The Crowns of *France* and *Spain* were divided, the Power of the House of *Austria* considerably augmented, and the Balance of *Europe* in some Measure settled. But notwithstanding this, King *Philip* was not left in quiet Possession of his Dominions, to which the Emperor still kept up his Claim; and the Principality of *Catalonia*, and the Island of *Majorca*, though evacuated by the *Austrian* Troops, refused to submit, and were not reduced without a great deal of Trouble, and much Effusion of Blood; so that the Force of *Spain* seemed at the Conclusion of this War, exhausted to such a Degree, that there was not much to be feared from her, notwithstanding her being left in Possession of a Prince of the House of *Bourbon*.

It was the Policy of *Lewis XIV*. to match both his Grandsons, the Dukes of *Burgundy* and *Anjou*, into the House of *Savoy*; and tho' in the first Instance his Policy seem'd to be disappointed, since the Duke of *Savoy* took Part with the Allies throughout the whole War, yet his Daughter the Queen of *Spain*, by her engaging Behaviour, acquir'd the Affections of the *Spanish* Nobility, and thereby contributed not a little to maintain her Consort on the Throne. She died the 14th of *February* 1714, and left behind her two Sons; *Don Lewis*, born in 1707, who became King of *Spain* by the Resignation of his Father; and *Don Ferdinand*, born the 23d of *Sept.* 1713, who is the present King of *Spain*. By her Decease King *Philip* was left at Liberty to strengthen his Interest by a second Marriage, which he concluded in a few Months with the Princess *Elizabeth Farnese*, Daughter of the Duke of *Parma*, and Heiress not only to that Dutchy, but also expectant Heiress of *Tuscany*, which Marriage was made with a View to revive the Interest of the House of *Bourbon* in *Italy*, that was in a manner extinguish'd by the

the late Peace. The new Queen brought her Father's Minister into Power, who was afterwards so well known by the Title of Cardinal *Alberoni*, and who is still living. This Man, who must be allow'd to have a great Genius, projected the Revival of the *Spanish* Power, and the Recovery of her *Italian* Dominions, at a Time when the former was thought very difficult, and the latter totally impracticable.

It is true, that he did not absolutely succeed in this Scheme; but it is no less true, that he came much nearer it than any Body could have imagined; for he put the Affairs of *Spain* into such Order, that she had Fleets and Armies capable of alarming her Neighbours, with which he actually recover'd *Sardinia*, and would have recover'd *Sicily*, if the *British* Naval Power had not interposed, and given such a Blow at *Messina* to his Catholick Majesty's maritime Forces, as ruined all his Schemes at once; and which was still more, obliged his Master to part with him, and to accede to the Quadruple Alliance, which was set on Foot to supply the Defects of the Treaty of *Utrecht*, and to fix the Tranquillity of *Europe* upon a more stable Basis. By this Alliance *Sardinia* was given to the Duke of *Savoy* instead of *Sicily*; but at the same Time it was agreed, that Don *Carlos*, his Catholick Majesty's first-born Son by his second Wife, should succeed to *Parma* and *Tuscany*. In 1721, a Marriage was concluded between the French King *Lewis* XV. and the Infanta of *Spain*, which, as we have shewn elsewhere, did not take Effect; but another concluded at the same time did, whereby *Lewis* Prince of *Austurias* espoused the fourth Daughter of the Duke of *Orleans* Regent of *France*. Upon the Death of the Prince last mention'd, it is believed, that his Catholick Majesty entertain'd some Hopes of his returning into *France*, and assuming the Government of that Kingdom in the Name of his Nephew; but whatever his Motive was, upon the 15th of *Jan.* 1724, he actually resign'd the Kingdom to his Son Don *Lewis* Prince of *Austurias*, who is allowed to have had as great Abilities as could be expected in one of his Years, whose Manners as well as Birth endear'd him to the *Spaniards*, and who in the Beginning of his Administration gave great Hopes of his proving a wise and beneficent Monarch. But on the 30th of *August* following he died, in the eighteenth Year of his Age, to the inexpressible Grief of his Father, as well as of his Subjects.

Upon the Demise of Don *Lewis* it was judg'd, that in the natural and legal Course of Things, his Brother Don

Ferdinand should have succeeded him in the Throne; but the Fear of a Minority, and perhaps some other Reasons, induced the *Spaniards* to prevail upon *Philip V.* to resume the Government, which he did, but with Reluctancy; whether real or feign'd, is hard to determine. He apply'd himself very closely to Business, and being extremely provok'd at the sending back of the *Infanta* from *France*, he began to meditate new and strange Designs; or rather such were infused into his Mind by his Queen and his Ministers. It is generally believ'd, and not without good Grounds, that Cardinal *Alberoni*, who was then at *Rome*, contrived that amazing Scene which astonish'd all *Europe*; at least it is certain, that it was manag'd and transacted by one of his Creatures, a Man born to make a Figure in unquiet Times, and who, as he deserted the Service of his Country, no other Prince ought to have relied on. This was the famous *Ripperda*, who negotiated the Treaty of *Vienna*, by which the Emperor *Charles VI.* and King *Philip*, in whose Quarrel such Rivers of Blood had been shed, and such immense Treasures expended, run into a close Alliance for the mutual Support of each other's Interest, against those very Powers which had sacrificed so much for the Aggrandisement of both. The true Motives to this singular Measure are by many held to remain still secret; but it seems to be pretty evident, that the Views of the Emperor were immediate, and those of *Spain* more at a Distance. The former thought, that by this Means he should establish his *Ostend* Company, by which he hoped to revive the Trade of the *Low Countries*, tho' at the Expence of his old Friends the *Dutch*; the latter consented to the aggrandizing the Imperial Power, from the flattering Expectation that *Don Carlos* by marrying the eldest Archduchess, at present Empress and Queen of *Hungary*, would become the Successor to that Branch of the House of *Austria*, as himself had been of the other, by which he seem'd to renounce his Engagements with *France*.

This strange Turn was more extraordinary, considering the Time in which it happen'd, when both *France* and the maritime Powers were labouring to bring about in a rational and effectual manner, such an Accommodation as these Monarchs hastily (and if we may say it without Indecency) inconsiderately clapp'd up, with Views only to their private Advantage. To ballance this *Vienna* Alliance, *France*, the Maritime Powers, and *Prussia*, enter'd into the famous Treaty of *Hanover*, in order to provide for their own Interests,

rests, which they thought could never be safe, while this unnatural Conjunction subsisted. The Emperor and the Catholick King, or rather his Queen (for she was as the Bottom of all this) seemed determined to persist in the Execution of Schemes from whence they expected to derive such mighty Advantages; but the *Hanover* Allies took their Measures so effectually, that they were obliged, after some fruitless Attempts, to submit to the old Method of determining all Differences by a Negotiation, which produced the Congress at *Soissons*.

This Congress was open'd on the 14th of *June* 1728, but to very little Purpose, except that it served to show the Ascendancy which the *French* Minister Cardinal *Fleury* had gained by an Appearance of Probity, and an exterior Display of Equity and Moderation; which demonstrates, that universal Monarchy might be gain'd by any powerful Prince, who really possess those Virtues. But this Situation growing tiresome to the *British* Nation, their Ministers enter'd into a separate Negotiation with the Crown of *Spain*, which ended in the famous Treaty of *Seville*; which was expected to put an End to all Differences, and a Period to the Labours of the Ministers on both Sides. But this was so far from answering, that the two next Years were taken up in contriving Expedients for carrying what was stipulated by that Treaty into Execution.

It is absolutely necessary that we should descend a little into Particulars. His Catholick Majesty's second Marriage was with a View to his Consort's Succession in *Italy*, and this was secur'd to him upon his acceding to the Quadruple Alliance; that again was ratified by a subsequent Treaty, which was confirmed by the *Vienna* Alliance; but for the Emperor's Security it was settled, that *Swiss* and not *Spanish* Troops should be sent into *Italy* to maintain *Don Carlos* in the Countries yielded to him by these several Treaties. But the Treaty of *Seville* alter'd this Method, and provided that *Spanish* Troops should be substituted instead of *Swiss*. To which the Emperor, as it might be reasonably expected, refused his Consent in the most positive and direct Terms.

It was to get over this Difficulty with him, that new Negotiations were necessary, and at length the Thing was brought about; the Infant *Don Carlos* was sent to *Italy* with *Spanish* Troops, and received in Quality of Heir Apparent by the Grand Duke of *Tuscany*, which it was hoped would

would have contributed much, not only to the pacifying these Troubles, but securing the Peace of *Europe*, for the present Age at least.

But as Politicians are very apt to mistake, this last Step proved the Cause of a War, notwithstanding that the Maritime Powers had made a Treaty with the Emperor, on Purpose to facilitate it. The Infant Don *Carlos* arrived in *Italy* in 1731, and being in Possession of all the Dominions to which his expectative Right had created so many Disputes, his Mother formed new Schemes for enlarging his Power, and for enabling him to assume and to maintain the regal Dignity; in order to this she set on Foot Intrigues in *France*, to engage even the pacific Cardinal in a Measure directly repugnant to his System; and she endeavoured to engage the King of *Sardinia* to facilitate this Design, by the Promise of the Dutchy of *Milan*. His Majesty had some Reasons to wish well to the *Spanish* Power, because of his being next in the Entail of that Monarchy; and he had stronger Reasons to dislike the Measures of the Imperial Court, which in respect to him were not altogether so just, and by no Means so grateful or decent as they ought to have been.

These were the Motives of a new Confederacy, which upon the Death of the King of *Poland* broke out in 1733, into War in *Italy*; and in the Year following Don *Carlos*, or rather the *Spanish* General *Montemar*, conquered the Kingdom of *Naples* where he fought one decisive Battle at *Bitonto*, of which he was made Duke. As for the Island of *Sicily*, the Inhabitants though not very remarkable either for Loyalty or Steddiness, had long shewn an Affection for the *Spanish* Government, which put Don *Carlos* in Possession of that Country without a Stroke. The Emperor, though he had no Assistance from his Allies made a tolerable Defence in *Italy*, and the Circumstances of Things inclining the Court of *France* to a Peace, while it was in her Power to be well paid for it, *Spain* was forced to submit, and by this means publick Quiet was restored in 1735.

By this Peace Don *Carlos* remained King of the two *Sicilies*, and thereby erected a third Monarchy in the House of *Bourbon*; but then he relinquished his maternal Succession, which was perhaps a full Equivalent for it. His *Sardinian* Majesty, who had hazarded much, and whose Dominions had suffered excessively by the War, gained very little, if we except his gaining such an experimental Knowledge of the good Faith of

of the House of *Bourbon*, as will scarce allow him to trust it again. *France*, who pretended to get nothing, got all; for she had *Lorraine* added to her Dominions, without any Colour of Right, except the most inglorious abandoning King *Stanislaus*, chosen a second Time King of *Poland*, could be called so. The Treaty was concluded at *Vienna*, with which, except *France*, none of the contracting Powers either were, or had any Reason to be satisfied.

After this King *Philip* might be well supposed to have nothing more in View, than to spend the Remainder of his Days in Peace; and indeed this very probably might be all the View he had; but for his Queen, her Views were without End; she had made her eldest Son a King, her third a Cardinal, almost in his Cradle; and after all this, *Europe* must be once more imbroiled, rather than her second Son, Don *Philip*, should miss the being made an independent Prince. To influence *France* in his Favour, she had married him to a *French* Princess; and to bring the King of *Sardinia* into her Scheme, she promised him any Thing, but to no Effect: she endeavoured likewise to cajole the Court of *Great-Britain*, but to no Purpose; she then caused the King to turn a deaf Ear to the Complaints that were continually made, of Depredations committed in the *West-Indies*, which produced at last a War between the two Nations, extremely prejudicial to their mutual Interests, and not less so (had she reflected) to her own.

The Death of the Emperor *Charles VI*, while this War subsisted, made Way for the Execution of her Plan, by attacking the House of *Austria* under all imaginable Disadvantages, and in all Parts of her Dominions at once. To carry her Views in *Italy* into Execution, Army after Army has been sent thither at such vast Expence, that we are made sensible *Spain* was much less exhausted than all the World imagined by her former Wars; though perhaps it surpasses the Force of Imagination to conceive how much she is exhausted now; and yet after a War of many Years Continuance, in which she has lost an hundred thousand Men, and spent near an hundred Millions of *Spanish* Money, she is not possessed of a Foot of Ground more than when this War begun, I mean in *Italy*; for as to the Dutchy of *Savoy*, it is an Acquisition she cannot keep, to which, she has not the Shadow of a Title save that of Force, and which would not be worth her keeping if she could.

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The Duke of *Modena* one of her Allies is undone, his Dominions lost, and himself in Exile ; and her other Ally, the Republick of *Genoa*, is undone likewise, whether she continues to wear the Title of a free State, or is reduc'd under the Power of the House of *Austria*. In the midst of these Misfortunes, and very probably oppress'd by the Weight of them, died King *Philip V.* a quiet and peaceable Prince in himself, who had few Vices, wanted not for Virtues, and in Point of Abilities was perhaps equal to several of his own Rank ; being govern'd by his Wives, and they by their Passions and their Ministers, were the Sources of all his Troubles, except those that were occasion'd by his Succession to the *Spanish* Monarchy.

The END of NUMBER XXXII.

